

Bios

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MISSIONARY HEROES COURSE

LIFE STORIES OF GREAT MISSIONARIES FOR
TEEN AGE BOYS
ARRANGED IN PROGRAMS

1916

Horace G. Underwood

King's Counsellor in Korea

1859 -

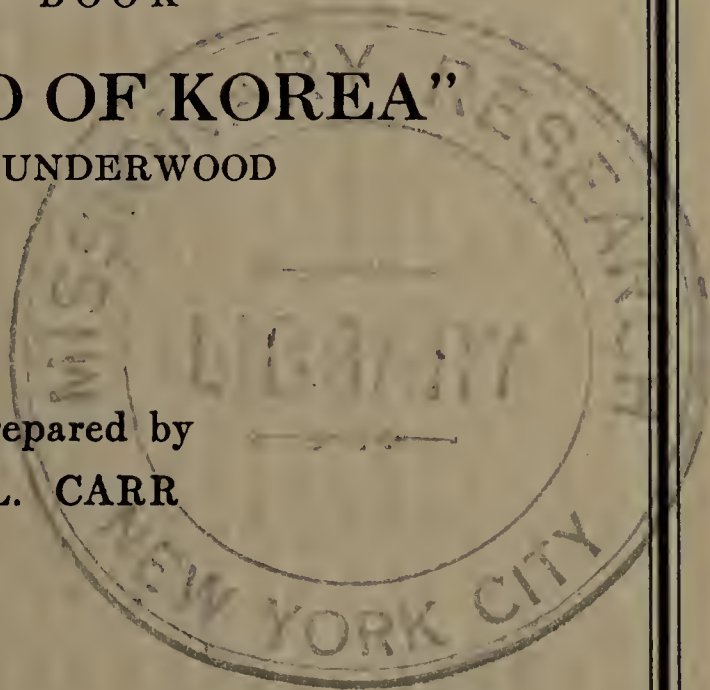
1916

SOURCE BOOK

"UNDERWOOD OF KOREA"

By LILLIAS H. UNDERWOOD

Program prepared by
FLOYD L. CARR



BAPTIST BOARD OF EDUCATION
DEPARTMENT OF MISSIONARY EDUCATION
276 FIFTH AVENUE, NEW YORK CITY

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Programs based on "UNDERWOOD OF KOREA"

by LILLIAS H. UNDERWOOD

Fleming H. Revell Company

• FOREWORD

THE *Missionary Heroes Course* for Boys meets a real need. It is a series of missionary programs for boys based on great biographies which every boy should know. Courses Number One, Two and Three are now available, each providing programs for twelve months, which may be used in the monthly meetings of boys' groups. Other courses are in preparation and will be issued for subsequent years.

It is suggested that the leader purchase two copies of each booklet; one to be kept for reference and the other to be cut up to provide each boy with his assigned part. Some may prefer to purchase one booklet and typewrite the parts for assignment. In order to tie together the life incidents as they are presented by the boys, the leader should master the facts outlined in the biographical sketch and read carefully the volume upon which the program is based. These volumes are missionary classics and may be made the basis of a worthwhile library of Christian adventure.

Boys are keenly interested in stories of adventure and achievement and it is hoped that participation in the programs will lead many of the boys to read these great missionary biographies. Attention is called to the thirty-five other life-story programs now available for Courses Number One, Two and Three, listed on the last page. The books upon which these programs are based may be loaned through public libraries or purchased from the American Baptist Publication Society and other book-selling agencies.

Portraits of these missionary heroes are also available for purchase at fifteen cents a copy or \$1.50 for each set of twelve.

While these programs have been developed to meet the needs of boys' organizations of all types—i. e., Organized Classes, Boy Scouts, Knights of King Arthur, etc.—they were especially prepared for the *Royal Ambassadors*, a world outlook organization for 'teen age boys originating in the southland and since adapted to the needs of the Northern Baptist boys by the Department of Missionary Education. We commend these materials to all lovers of boys.

WILLIAM A. HILL.

PROGRAM FOR MEETING

1. Scripture Reading: I Corinthians 9:16-27. "Woe is unto me if I preach not the gospel!" While home on furlough, Horace Underwood was offered a partnership in the Underwood Typewriter Co., but he remained loyal to the work in Korea. (See "Underwood of Korea" by Lillias H. Underwood, pages 114-116, reprinted in item No. 8 in this program.)
2. Prayer.
3. Hymn: "My Country, 'tis of Thee." Dr. Underwood wrote a hymn to the tune "America" in honor of the birthday of the King of Korea, which was sung at a great mass meeting. (See "Underwood of Korea" by Lillias H. Underwood, pages 163-166, reprinted in item No. 11 in this program.)
4. Introduction to the Life Story* (based upon the brief sketch in this booklet and pages 1-20 of the Source Book).
5. His Spiritual Zeal during School Days (pages 20-21, 26-28).
6. Conditions in Korea upon His Arrival (pages 39-41).
7. His First Convert (pages 53-55).
8. "This One Thing I Do" (pages 114-116).
9. Fighting the Cholera (pages 142-144).
10. Eager Believers (pages 155-156, 157, 159-160).
11. A Stroke of Genius (pages 163-166).
12. Averting a Massacre of the Christians (pages 199-201).
13. Remarkable Progress (pages 297-298, 315).
14. The End of a Useful Life (pages 315-316, 326, 330-331, 332, 335-336).

*The leader should master the brief summary given in this booklet and read the book "Underwood of Korea," by Lillias H. Underwood, upon which this program is based.

SKETCH OF THE LIFE OF HORACE G. UNDERWOOD

HORACE G. UNDERWOOD, later to be known as "Korea's Torch of Fire," was born in London, England, July 19, 1859. His father was a talented manufacturing chemist, possessing marked ability as an inventor. His mother died when he was but six years old. When he was thirteen, the family moved to America to recoup their fortune, settling at New Durham, N. J.

He entered New York University, graduating in 1881. During his course of study at the Dutch Reformed Seminary at New Brunswick, N. J., he devoted himself to Christian work with the zeal that characterized his entire ministry. A final year given to medical study rounded out his preparation for missionary service, to which he had pledged his life.

During his seminary course, his attention had been drawn to Korea, the Hermit Kingdom, where twelve million people were without the gospel. In April, 1885, he arrived at Chemulpo to reinforce Dr. H. N. Allen. No sooner had he gained a slight acquaintance with the language than he was made Treasurer of the mission.

But his chief interest lay in the work of evangelism and fifteen months after his arrival in Korea, he had the joy of baptizing his first convert, Mr. No, an intelligent man who had been teaching the missionaries the Korean tongue.

In 1889 he was united in marriage with Lillias Stirling Horton, M.D., who was serving as Physician to the Queen. His wife was talented and devoted and after his death became his biographer. After an extended trip into the interior of Korea, they made their home at Seoul, the center of a great evangelistic movement.

Realizing that the linguistic work was essential preliminary to evangelism, he devoted his time to the production of the first English-Korean dictionary and a grammar, and joined with Henry G. Appenzeller and others in translating the Scriptures into the language of the Hermit Kingdom.

When Asiatic cholera threatened to sweep across Korea, he organized the medical and relief forces and rendered a monumental service. One morning, in the midst of the acute peril, when Dr. Underwood was hurrying to the hospital before dawn, a coolie by the roadside was heard to ask a man: "Who is this foreigner rushing through the streets at such an hour and in such haste?" "Why,

that is *the Jesus man* who works day and night caring for the sick because he loves us so," was the reply.

When the influence of China and Russia in Korea began to wane and the Japanese influence moved toward the ascendancy, Howard G. Underwood became known as "the King's Counsellor." He shared the confidence of the King to a marked degree and at one time cooperated in saving the King's life. By a happy stroke of genius, he organized a celebration of the King's birthday one September in a way that greatly advanced the cause of Christianity in "Chosen." The largest hall of the city was crowded and the meeting was attended by many of the royal court.

His occasional visits to America contributed in no small way to the advancement of the mission in Korea. He created public enthusiasm, enlisted volunteers and raised large sums of money. In 1910, for example, a campaign for \$170,000 needed to extend the work in Korea, was brought to a successful conclusion under his leadership. It was on his very first visit to the homeland that he declined an attractive offer to join the firm of the Underwood Typewriter Co., manufacturers of the well known typewriter, quoting by way of answer the words of Paul: "Woe is unto me if I preach not the gospel!"

In Korea he had the joy of sharing in a mighty tide of evangelism. When he entered Korea, there was not one Protestant Christian among all its millions of people. In 1914, the number of baptized believers had passed the fifty-five thousand mark, with one hundred and fifty-five native pastors dedicated to the work of winning Korea for Christ.

He also rendered outstanding service in advancing the cause of Christian cooperation and unity in Korea. As Chairman of the Board of Bible Translators, President of the Y.M.C.A. of Seoul, Chairman of the Evangelistic Campaign in Seoul, and Chairman of the Korean Religious Tract Society, he helped fulfill the prayer of the Master for Christian unity. He also had no small part in forwarding the Seoul Union Christian College and was elected its President.

In 1910 Dr. Underwood had the misfortune to break a kneecap, leaving him with a stiff knee the rest of his life. The strenuous, unstinting service that he had rendered began to tell upon him and in 1916 he was ordered to America, in the hope of improving his health. At first, in the Berkshire Hills and later at Atlantic City, every resource of medical skill was brought to bear, but on October 12, 1916, "this lofty soul passed away to join the spirits of just men made perfect." An "Enlarger of the Kingdom," as Robert E. Speer termed him, had passed to his great reward.

INCIDENTS IN THE LIFE OF HORACE G. UNDERWOOD

*Reprinted from "Underwood of Korea,"
by Lillias H. Underwood,*

by permission of the publishers, Fleming H. Revell Company

*His Spiritual Zeal During School Days. (Pages
20-21, 26-28.)*

Many were the reminiscences related by Horace of these days at the seaside school, but one incident, a bedtime experience in the big dormitory full of French and English boys, is worth recounting, as it shows the caliber of these two boys as well as the sort of training they had had. Horace and Fred Underwood, entering this cage of wild animals, entire strangers, calmly proceeded, after undressing, to kneel down as usual and say their prayers; upon the first glimpse of which unheard-of performance, loud yells of derision, cat calls and other persuasive signs of disapproval were in evidence. These, having no effect, were followed by tornados of pillows, boots, hair brushes, etc., but all to no purpose. The boys finished their prayers and calmly climbed into bed. For a few nights this scene was repeated but it finally dawned on the consciousness of the other English boys that, religion entirely aside, they ought to stand by their own nationals. At any rate, all of them began to say their prayers, probably more as partiotic Englishmen than as good Christians. Henceforth, shoes and other projectiles were a little less freely bestowed where so many gallant lads might be counted on to defend their faith with their fists next morning. So, little by little, it became quiet at prayer time, and one by one the French boys, too, began to pray, so that after a while all the boys in their dormitory said prayers at bedtime, all through the persistence of two unafraid, determined little fellows. . . .

Horace graduated with high standing from New York University in 1881, taking the degree of A.B., and in the fall of that year entered the Dutch Reformed Theological Seminary at New Brunswick. Dr. Mabon, his much beloved pastor, at the same time assumed the chair of Systematic Theology in the institution. One who observed Horace as he entered the seminary, writes: "I shall

never forget the first time I saw him. He was walking up the path toward the seminary in New Brunswick, at the beginning of his student days, and I asked somebody who he was. The earnestness and concentration of purpose in his face impressed me very strongly even at that time." Another writes: "He made the impression of consecration and the possession of spirituality and intellectual power even then."

Perhaps it may not be amiss to attempt a sketch of the young fellow as he appeared at that time. He was about five feet eight or nine inches in height; broad shouldered, with a rather uncommonly large double-crowned head thatched with thick dark chestnut curly hair, growing low on the forehead. His features were all finely chiseled; delicate, refined and yet strong. The nose was slightly aquiline and somewhat large but not noticeably so; the mouth sweet in expression without being effeminate; the chin firm and strong. The eyes were clear and dark brown and the whole expression told of sincerity, earnestness of purpose, enthusiasm and kindness. But there was more: an indescribable something about the pure, calm brow and those clear eyes; a gentleness and otherworldliness, probably conferred by that saintly mother who had so long ago gone to rest.

The three years spent in New Brunswick were crowded to overflowing, pressed down, shaken together and running over with every form of evangelistic work which an active and intense young student could manage to crowd in between seminary duties. An old classmate writes: "I used to say you could see Horace with his coat-tails flying around some New Brunswick street on some religious work almost any day in the week, during his three years' stay in the seminary." This was much to the distaste of the faculty, who believed it could not but be to the disadvantage of his studies, but they tried in vain to interfere. They had come in contact with a personality not easily controlled. "Woe is me if I preach not the gospel," was his feeling, and as all he did seemed not to prevent his high standing in his classes, or interfere with a wonderful constitution which stood like iron the strain of only five hours' sleep, and nineteen of study and work, they really found little to say and nothing to do. A Doctor Easton, the pastor of the largest Dutch Reformed Church of New Brunswick at that time, was a man after our student's own heart. On fire with a passion for souls, he soon had the staid and at one time rather cold, old church at white heat crowded to overflowing with continual revivals, wonderful conversions, early and late prayer meetings, after-meetings and an awakened interest in all the neighboring churches. In all this, Horace took the part which might have been

expected of an assistant pastor. One who knew him well reports that he would attend seven or eight different services on Sunday during that period.

Conditions in Korea Upon His Arrival. (Pages 39-41.)

Everywhere the same gruesome tales about Korea met him: the persecutions of Roman Christians, the barbarous character of the people; no trees, no singing birds, no flowers; the recent terrible *émeute* in Seoul when the little band of revolutionists and Japanese had to fight their way to the shore and barely escaped with their lives. Rev. Mr. Appenzeller (Methodist) crossed with him to Korea, but heeding the warning of the American Consul, for the sake of his family, he returned for a short time to Japan. Mr. Underwood, having nobody but himself, went on to Chemulpo. Korea had been opened to the world in '82 and Dr. and Mrs. H. N. Allen arrived in September of '84. Mr. Underwood arrived in April of '85; Dr. and Mrs. Heron of the Presbyterian Mission, arrived shortly after, in June; Miss Annie Ellers came with the government school teachers and arrived in June of '86. As to conditions at that time, let us quote from the Board's Report: "Dr. and Mrs. Allen, who had arrived the previous year, in November, encountered so much suspicion and opposition they would have found it difficult to remain if the American Minister had not appointed Dr. Allen physician to the legation. Congenial companionships were few in those early days; foreign-built houses did not exist; sanitary conditions were indescribable; conveniences to which Americans are accustomed were unknown and mails infrequent, so that the pioneer missionaries were in a situation of peculiar loneliness, isolation and trial."

Most of the streets were narrow and in the rainy season almost impassable, with mud at times to one's horses' girths. There were filthy ditches full of stagnant sewage, and a multitude of little thatched or tiled houses, with larger ones in big courtyards belonging to nobility; there were palaces; there were interesting stone walls around the city, entered by imposing iron gates; there was a great white-robed throng of natives, and scattered in among them all here and there, enclosed by walls, fair gardens in which were the homes of foreign officials, customs officers, business men and one missionary, Dr. Allen.

For many years most of the missionary homes were built of mud, without cellars, and with paper windows. Tigers and leopards were seen at times within the city walls, clouds of mosquitoes and flies beset the residents, since there were as yet no

window screens obtainable. Typhoid and typhus and other fevers were common, as well as smallpox, dysentery and sprue, all of which have repeatedly claimed their victims among foreigners even up to the present day. The people lay under the sway of superstitions of all sorts. Sorcerers controlled the doings of every household, were called in at births, sickness and deaths or in making any important decision. In fact, they ruled the land, even the rulers themselves, with absolute and unquestioned power. Superstition, fear of ghosts, goblins and spirits of angry ancestors, all sorts of unseen terrors filled the minds not only of the lowly and the women, but even of many of the highest and proudest of the people. The climate, very good during most of the year, is in the summers extremely trying and debilitating. The heat combined with the humidity, due to the almost continuous rains, saps the vitality of the hardiest, and after a season spent in one of the cities, especially Seoul, Pyeng Yang or Taiku, everybody shows signs of languor and exhaustion, and often the weakest succumb.

His First Convert. (Pages 53-55.)

The story of the first convert, Mr. No, has been told repeatedly, and yet it is so eloquent a witness for the power of God's Word, I cannot but tell it once again. He was a Korean gentleman who was full of curiosity about foreign countries and especially about their religion, which, he had read, was very vile. He was afraid and ashamed to have anyone know he was interested in this religion, for professing which, not so long ago, many of his compatriots had been tortured and beheaded. So he pretended to be teaching Dr. Allen Korean and studying English himself, keeping meanwhile a sharp lookout for every opportunity to gain his forbidden fruit. So one day when he spied two gospels on the study table, "The Good News According to Luke," and "The Good News According to Matthew," he hastily stowed them away in his big sleeves without the least compunction, and hurried home with his stolen sweets. Bread eaten in secret is pleasant, and so our good friend sat down with keen satisfaction to peruse the supposedly forbidden literature. It soon gripped him with its wonderful charm; it appealed even to his prejudiced mind as true as well as beautiful. He read all night and in the morning had become so thoroughly convinced that it was indeed the Word of God, that he was willing to risk his life upon it and boldly and openly confessed in Mr. Underwood's study that it was "good and grand," the faith by which he desired to live and die. Perfect love had cast out fear. The Word of God makes its own most powerful appeal to those who give it a fair hearing. This is so common a fact that it is a well known saying

among the native unbelievers in the whole Orient that the Bible has a magic by which those who read it must believe whether they will or not.

In his brief reminiscences of twenty-five years, Mr. Underwood says: "As we looked at this man, we seemed to see a vision of those others behind him who would follow; we knew that day had begun to dawn in dark Korea and felt sure that one believer was a pledge to us from God of a people whom He would make His own."

Mr. No was secretly baptized on July 11, 1886, and the following spring three others were also received in secret when the first church was organized. There is a positive record of a communion service in Mr. Underwood's house, the first held, in December, 1887, with only seven communicants.

"This One Thing I Do." (Pages 114-116.)

In the summer of 1891, the University of New York conferred on Mr. Underwood the degree of D.D. Highly honored and pleased as a child though he was, to receive from his beloved university this high degree so early in his career, he gave up the privilege of receiving the degree in person because an important occasion interfered which offered him the chance to make an address for Korea. However, on his return to the university the following day, he had a pleasant time renewing old college and fraternity friendships and attending a great dinner of the Delta Upsilon fraternity, at which he had the pleasure of making one of the after-dinner speeches.

During his stay in America he was offered a partnership in his brother's business (The Underwood Typewriter Company), as the brother, who had been called high̄er, was greatly missed, and, to compensate for the loss to the field, several missionaries were to be sent out in his place. He gave very careful consideration to this offer, for it was, indeed, something of a question whether he could do more for the cause at the home end of the line or at the other. "Surely, you do not think you are worth more than several others who would go in your place," was the laughing argument. But he could not feel that it would be to him other than to Paul: "Woe is unto me if I preach not the gospel." He also had the offer of a call to one of the largest and wealthiest churches in Brooklyn, and a third offer, the presidency of a young ladies' college.

At a time when his wife's health was so very precarious that it was not certain whether they could live in the East should they return, a weaker man or one of less lofty faith would, at least, have hesitated and considered some of those offers, which all opened doors for great and useful service in God's kingdom, but he never

hesitated or doubted for a moment; his heart was fixed; his call and his work was there; back he would go, sick wife and all.

We consulted a favorable and friendly doctor, who knew no more about Korea than an infant in arms, who told him he saw no reason, if his house were made sanitary and safe, tight and dry, why his wife could not live there as well as in America. She was more than ready to try it again, and would, in fact, rather have gone out there to die than to have kept him from returning. So his brother, who was always ready to help, gave him enough money to dig a cellar under his house, to put a new roof over it, to put in bathrooms and hot water, and a steam-heating furnace and outfit.

Fighting the Cholera. (Pages 142-144.)

But, with the church still unfinished, and sorely needed funds still wanting, extremely hot weather came and with it a terrible scourge of cholera. The government gave the use of a large, old barracks building on the outskirts of the city for a cholera hospital, and Dr. Avison was placed in charge, with a corps of missionary workers, of whom there were by that time a considerable number. The Shelter was also turned into a cholera hospital, with Dr. Wells, Dr. Underwood and his wife in charge. The native Christians of Dr. Underwood's church consented to give their services as nurses, and he threw all his knowledge into fitting this place up with every medicine and appliance which could be of any use. He did not know whence the money was to come, though no doubt he could make a fair guess, but he spent freely, sending to Shanghai and Japan for salol, keeping plenty of ice on hand to take the place of water the poor, thirsty souls cried for, while wine, camphor, stimulants, etc., were provided. He worked almost night and day. He was given charge of inspection offices in a number of districts of the city, and all cases reported at those offices received immediate attention. Sick people were brought to the hospital or treated at home and houses and premises were disinfected.

A number of young Christians were trained by him to carry on this work, teaching Christian helpers in villages how to purify and disinfect their houses and how to administer first aid. Each worker wore a red cross and this sign became well known all over the city and suburbs as the symbol of salvation, love and mercy. The young men worked with admirable courage, intelligence and efficiency. Dr. Underwood usually seemed able to inspire his helpers with those qualities or else to select men who already had them lying dormant.

We had frequently remarked that Koreans seemed capable of a high degree of development in most worthwhile things. And they

are like the Chinese too; imitative of the ways and spirit of Westerners with whom they are associated. There was a very high percentage of recoveries at the Shelter, where patients could be placed on warm floors, which had a wonderful effect in overcoming chill and collapse.

The Government was pleased to notice what missionaries had done and sent a letter of thanks through the American Minister; they also paid for the medicines, etc., that had been used, and insisted on paying the Christians generally for their service in the wards; to the missionaries who had taken part in caring for the sick were sent silver ink-pots marked with the name of the Home Office and the Korean national plum blossom and the sign of the Cross; there were also rolls of native silk and the curious Kang Wha inlaid reed mats, which also bore the sign of our dear blood-red Cross at one end and the name of the Home Office at the other.

During the continuance of the plague, the Government had signs posted on the city gates: "Why do you die when you can go to the Jesus Hospital and live?" So the cholera, at least, brought the whole city and suburbs to a knowledge of the existence of Christ and of the character of His Gospel, while many were brought to a saving knowledge of the Truth.

Eager Believers. (Pages 155-156, 157, 159-160.)

While the King was still closely watched at the palace, Dr. Underwood was obliged to take a long itinerating trip to the north. A visitor whom he had entertained, merely as an act of courtesy had bought some copies of the gospels and taken them back to his home in Kok San, where they had lain unread on the shelf for many months, but, at last, a chance guest saw and had the curiosity to read them. He was literally enchanted; he pored over them day and night; talked of them to his friends; became converted to Christianity and, though one of the worst and most hardened sinners in the community, became a marvel of character and conduct. But he and others who became Christians were not content to go on without some teacher to assure them that they had not misunderstood the Book, and to explain it fully, so they wrote a letter and sent a messenger to make the long trip to the capital to bring Dr. Underwood. But just then it was impossible for him to go, so he sent a letter and more books, promising to visit them as soon as he could. Work pressed and months slipped by; work on the Translating Board, the cholera, the King's troubles, and many other things compelled him to put them off. At length, a third time, they sent a messenger with a most pathetic appeal: "Are we such great sinners that God will not allow any one to come and

show us the right way of salvation?" At the time this letter came, though it was difficult to get away, Dr. Underwood found he could go and Dr. Avison decided to go with him.

But, if the fleshly man was hungry, the inner man of the heart was filled with joy, for they found a body of earnest Christians athirst for the Word of Life, who greeted them as though they were angels from Heaven. They scarcely gave them time to eat or sleep, so eager were they to hear more and to talk over their new-found joy; far into the night they clustered around the two men and, when at length most had gone to their homes, three remained. They had a question. The command was to repent, believe and receive the washing rite. Repent! they truly had repented and put away all idols and sins; believe! they did believe with all their hearts; but this washing rite! there was no one to perform it, death might come and the command unfulfilled! So, after waiting long with prayer, by mutual consent they had each gone to his home and bathed himself in the name of Father, Son and Spirit. What had the teacher to say to that?

To think of souls so obedient, so earnest, so eager to receive God's blessing, left neglected and hungry while the Water of Life is daily poured out in the home-lands for neglectful, indifferent, Gospel-hardened unbelievers! They could but recognize the validity of the self-administered ordinance. . . .

Another interesting beginning of a little Christian church in the river town of Haing Ju came to our attention at that time which was very plainly a result of the work missionaries had done for the cholera-stricken people. A man by the name of Shin, to whom reference was made some pages back, seeing the pains taken and love shown towards his people, became convinced that the Gospel of Christ was a wonderful power, and this idea so worked upon his mind that he became a Christian and, without a hint to any one, took his carrying pannier ("jicky") and went down to Haing Ju, ten miles distant, to work as a coolie and to tell people of Christ. Soon one, then another, was believing. One man gave his house up for religious services; people crowded in to hear the Gospel; children were taught to sing the church hymns, and Dr. Underwood was shortly informed that there were one hundred inquirers waiting for examination and baptism. So he went down to the village and was met a mile or two from the town by quite a band of children singing Christian hymns. This was a glad surprise in a place which neither he nor any other missionary had ever visited and where a few months before Christ's name had never been heard. He found really changed lives among those people: the saloon-keeper had poured all his liquors into the street at the risk of starving, and his family did nearly starve to death; a sorceress had

given up the occult works by which she made her living, and had confessed her sins, which lay heavy on her conscience, and all of them had put away their idols. The place had had a very bad reputation for theft and evil of every kind, but soon its character began to change, and people from other villages began to come to Dr. Underwood asking for the books that had made such a change in the people of Haing Ju, so that they, too, might learn the better way.

A Stroke of Genius. (Pages 163-166.)

The King's birthday came in September and, though we knew this, the fact was forgotten one year until two days before it was due, when it occurred to Dr. Underwood that it ought to be celebrated, and that it would be a good and proper thing for missionaries and native Christians to take the initiative in such an affair. There was little enough time for what he wanted to do, but of what there was, not a second was wasted.

He first got permission to have the use of a large public building outside the gate at the north side of the city. It held about a thousand people. There was no suitable place inside the gates, for the people had no large theatres or lecture halls, and even today, the Y.M.C.A., which has the largest hall in the city, does not accommodate a thousand. He then advertised widely that a Christian meeting of prayer and praise to celebrate His Majesty's birthday would take place. A platform was erected, the building was draped with flags, some members of the Cabinet and two or three brilliant Korean speakers were secured to address the people. A harmonium was on the platform, with chairs for distinguished guests, of whom there were a large number. Nobody, of course, wished to be known as slighting the royal birthday, so that the courtiers, as well as the commonalty, so far as they knew of it, were there; and most of the missionaries, of course, were present.

The building was packed, while an immense throng of people of all classes, ages and conditions surged around the place and far along the highway. No previous event was such an advertisement of Christianity as this. For Dr. Underwood, who had sat up all night preparing several tracts and had rushed them through the press by thousands, had young Christians and schoolboys all day distributing them throughout the city, as well as the hymns which he also prepared. The eager crowd around the building could not be supplied fast enough. The tract clearly and briefly explained the Gospel. The hymn was set to the tune of "America," praying God to bless the King, to guard his body from every ill, and grant him Heavenly grace, the third verse being as follows:

“By Thine Almighty Power
Our royal emperor
Has been Enthroned.
Thy Holy Spirit grant
Our nation never fail,
Long live our emperor
Upheld by Thee.”

and the fifth verse:

“To Thee, the only Lord,
Maker and King Divine,
We offer praise.
When all shall worship Thee,
Happy our land shall be,
Powerful, rich and free
Beneath Thy smile.”

Everybody who could read, read the hymn to himself and then read it aloud to others who could not read, and those who read learned that Christianity promotes loyalty, that there is only one God, and that only in serving Him can prosperity come.

The services in the building were opened with prayer; addresses, mainly religious, were made; hymns were sung and the service finally closed with the Lord's prayer repeated in concert. It was thrilling to hear those words repeated with such a volume of sound.

We can never know till we reach the other side, the entire results of that meeting, but we do know that Christianity was widely and favorably advertised throughout the whole country. The news was carried everywhere that the Christian religion was a good and loyal doctrine, worthy to be looked into, considered with favor by the best; it was no occult, secret sorcery, hiding in the dark to draw men into its toils, but proclaimed the power of Almighty God and sought His favor. There can be no doubt that thousands were led by this meeting to give the Gospel a favorable hearing, even to seek to know more of it, and it is not improbable that many were turned to Christ by some of the thousands of tracts so eagerly sought.

Averting a Massacre of the Christians. (Pages 199-201.)

We proceeded from Sorai to Hai Ju to take a boat for Seoul, for which we were obliged to wait a few days, but scarcely had we arrived in Hai Ju when a swift runner came from Eul Yul with the astounding news that a secret letter was being sent from the Government in Seoul to the various magistrates in that province ordering all Confucianists to gather on the second of the next month, about fifteen days later, at the nearest worshipping place

in each district, and go from thence in a body to kill all Westerners and all followers of the foreign religion and to destroy all their houses, schools and churches. A friend of missions, a relative of one of the leading Christians in Eul Yul, who held a petty office, was in a magistrate's room when this arrived and seeing the alarm and dismay it excited and the care with which it was immediately locked up, found means to pick the lock and read it. At once, the message was sent to Dr. Underwood by the swiftest runner and we were fairly stunned as we thought of the happy, harmless groups of Christians we had just left, scattered all over the province, all so full of their new-found joy, helpless women and babes and aged grandparents, all doomed to brutal destruction. It was simply heartbreaking. For ourselves, we were in one of the most evil of Korean cities, and were the observed of all observers, objects of the most intense curiosity, and could not stir out of our dwelling day or night without being seen by dozens of people. The port was three miles away and though we should start ever so quietly, even at dead of night, it would be known, and should anyone wish to stop us, it would be very easy. We had two young ladies and a child in our party. The governor was apparently friendly, had known Dr. Underwood long, but how much this friendship would amount to with such a letter in his hands, it was impossible to say. One thing was certain: we must get a message to our Legation in Seoul as quickly and secretly as possible. Knowing that, if we were being watched with any inimical intent, any telegram sent to the American Legation would arouse suspicion and be intercepted and that for a telegram in almost any modern language some interpreter could be found by the Government, Dr. Underwood decided to send one in Latin to Dr. Avison. He brushed up his Latin, which he had kept somewhat in use by frequent reference in translating a Latin Bible, and by consulting his small son's Latin grammar on one or two doubtful points soon had a message ready, relating the order stated in the edict and the date set for its accomplishment. This fell like a bomb on the quiet missionary and foreign community in Seoul. The Latin telegram, as soon as deciphered, was carried to the Legation, where at first its news was scouted as impossible and incredible, but those who knew Dr. Underwood best remembered that he was not an alarmist or ready to believe or pass on mere rumors. The minister had a conference with the Korean Foreign Office, where, in spite of blustering denials, skillful cross-questioning brought out admissions which proved clearly that the conservative anti-foreign party, probably inspired by recent Boxer doings in China, and influenced perhaps by one or two strongly Buddhistic palace favorites, had secured the Emperor's seal and sent out this order.

Through other Christians in touch with the Government, the same news had been carried to missionaries in the Island of Kangwha and to some one in the North.

As soon as Dr. Underwood had sent his message to Seoul, he also sent swift runners to Pyeng Yang and to the Romanist priests in Whang Hai Province. The foreign legations soon saw to it that another circular letter, strictly countermanding the first, was sent and all turned out well.

Remarkable Progress. (Pages 297-298, 315.)

In the meantime, the native church had been growing. Presbyteries had been formed and in 1912 they had met together in an informal Assembly. But it was not until 1913 that the first regular delegated Presbyterian Assembly was convened. Two hundred and thirty missionaries were present and Dr. Underwood was elected its first Moderator. Only five years had elapsed since the first native pastors, but seven in number, had been ordained and the first Presbytery organized, so that much progress had been made in that short time. The new gavel presented to the Moderator was made of seven different kinds of wood, representing the seven Presbyteries then existing. The occasion was a notable one to the church, but perhaps no one else was so happy as he who, having come to the country as an inexperienced youth, when there was not one Protestant Christian among all its millions of people, had watched the work from its very beginning. . . .

The Korean pastors, supported by the native church, number one hundred and forty-five (1914) and this church pays almost all the salaries of two hundred and fifty-seven helpers as well. Then there are the unpaid workers and church officers, of whom there are over eight thousand in our mission alone, and an unusual amount of time is given by the rank and file throughout the year. Those baptized in 1914 numbered seven thousand two hundred and seventy-four, the total membership being fifty-five thousand five hundred and fifty-seven, while the whole number of adherents numbered over one hundred and twenty-four thousand. They met in two thousand two hundred and forty-seven groups and churches, from tiny village meeting-houses to city churches with congregations of fifteen hundred. One thousand six hundred and seventy-five of these groups own their buildings. One hundred and seventy-three are regularly organized with Sessions. The contributions totaled that year \$96,000. or more than fifty sen for each adherent with an ordinary wage rate of forty sen, or about twenty cents a day.

The End of a Useful Life. (Pages 315-316, 326, 330-331, 332, 335-336.)

From the latter part of 1913 Dr. Underwood had been growing slowly but increasingly ill and weak. Dr. Avison had told him in 1913 that if he did not lay down his work and take a trip abroad where he could come under constant expert care, with the benefit that complete rest and a sea trip might bring, he would not answer for the consequences, but he only shook his head and said that the College and Bible Institute affairs could not be dropped at that juncture, no matter what happened. Though he himself realized the very serious condition of his health, he could not see his way to leave then, so he continued to struggle along under weakness to which most people would have yielded, when exhaustion brought him almost to the point of fainting every day, and when he was often too weak and worn out to take even a light repast until he had been braced up with a cup of tea or coffee. Day after day, there were long committee meetings, often until late at night; early, even in the darkness and chill of severe winter mornings, he was up attending to his correspondence or literary work. Back and forth the little pony plodded all day long, carrying him to School, College, Bible Institute, Church or Bible Class, while week-ends found him in the country among his little churches. . . .

On the 2nd or 3rd of January, 1916, Dr. Underwood started for Japan to study Japanese in the language school in Tokyo. He felt that if he was to do college teaching under Government rules, he must know Japanese, which he could get no chance to learn while attending to his innumerable duties and suffering so many interruptions as were inevitable in Korea. He felt, too, that perhaps even such a change of work as this would be, with change of climate, might restore his health, and so do away with the need to go so far from Korea as Europe or America. . . .

All the Japanese heads of Departments showed a sincere concern about Dr. Underwood's illness. The Governor General sent a special messenger with a letter of farewell. A beautiful silver vase was brought as a token of sympathy and regard of the highest officials. Korean and foreign friends flocked about him, vying with each other in expressions of affection and anxiety, and eager to do anything to help or serve him. The day he left the well-loved land, where he had arrived in the same month, almost the same day, thirty-one years before, the station and street outside were crowded with friends who came to bid him farewell, and all the heads of departments were there in full regalia as well as those with whom he had lived in more intimate relations. So he left his dear Korea to which he was not to return in the flesh.

The world is full of kind hearts and all along our sad journey, both of us feeble and ill, kindnesses were showered upon us by travelers, officials, attendants and business people. The goodness and love in people's hearts seemed to spring forward with delight at the chance of helping those in real need. At the wharf in Yokohama we bade farewell to the beloved, heavy-hearted son, who was remaining behind to help as he could in attending to his father's more intimate affairs, and a few weeks found Dr. Underwood at his sister's house on a breezy hilltop among the Berkshire hills.

Here at first he seemed to gain slightly, but with the onset of the severe heat of July and August, he failed very rapidly, but never did he lose heart or courage. Within less than a month of the end he wrote to his son, "I am not gaining much, but at least I am holding my own."

Next day, as his time grew shorter, he was asked, "Do you feel Jesus near you?" A lovely smile shone on his face as he emphatically nodded "Yes," and again when we asked, "Do you feel His grace sustaining and supporting you?" came the same smile, the same absolute, positive assurance in the emphatic motion of the head. At half-past three on the afternoon of October 12, 1916, this lofty soul passed away, to join the spirits of just men made perfect. . . .

He left behind him a record of entire consecration to his Master's cause. He left two or three missions, many of whose men and women workers were won to give their service to Korea by his written or spoken appeals, many of whose best institutions were founded altogether or in part by his energy, wisdom and devotion, and whose necessary funds were raised largely by his efforts.

He left books on the language which are still among the best and most practical that have been prepared, a mission study book in English, and the lectures on the religions of Eastern Asia, which ought to inspire all their readers to missionary service. He left a translated Bible on which he did his share of work during the whole of his life in Korea, as well as many tracts and Bible helps, published lectures and a translation of the Scofield Bible almost completed. He left the division of territory accomplished, although it seemed an impossibility, and with all the missions working well on toward complete union, having already a Union Medical College and Hospital, a Union College of six departments, a Union Church paper and Hymn-book, Union Primary Schools in Seoul, and a Union Bible Institute in Seoul, most of which institutions at least he had been largely instrumental in establishing. He left in good running order a Summer Sanatorium bought, at first, by his own private funds, and he left many little churches where his spirit and example remain to encourage the people. He left a memory that will long be an inspiration to consecration, faith and devotion in the churches of America.

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